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people, was never doubtful, and it is a fact by no means to be deplored. The paper is a popular essay, pleasantly written for the enlightenment of the public, in regard to the real conditions of modern Japan, and exhibits those slight, erroneous conceptions to be found in all authors who are not familiar with the country through a personal visit; as may be seen, for instance, by his remark on p. 7 that there are no tailors and seamstresses in Japan; or by that on p. 9, where he mentions that both sexes bathe together, which custom was forbidden decades ago; but as he draws from reliable sources, chiefly Rein, Rathgen, Chamberlain, Hearn, and some Japanese authors, he is in general fairly correct. At the end, Nippold submits the question of the world-mission of Japanese culture to a brief discussion, and gives it as his opinion that the influence of the sound mental forces of Japan upon "our culture, somewhat decrepit and evidently incapacitated in many regards," would be beneficial, and should be hailed with honest joy. We fully concur with the author in his judgment, but dissent from him in his prophecy that th's moral influence will be felt only at some future time, when Japan shall have created her political and economical position, because we believe that this influence has been in full force and been making rapid strides forward for a long time, as evident to any impartial observer by many palpable symptoms. What our author designates as "Japan free from Europe" is simply the ideals of Chinese civilization, on which the greatness of Japan rests; these and the ideals of the West represent nowadays the two great contrasting and struggling principles in the world's civilization. If the final victory of the white race over the peoples of the globe was once doubtful, it is so now more than ever before, and it is now left to the white race to reform and to regenerate itself by learning from the ideals of the East, or, if not, to cede its seeming and merely visionary supremacy to the East Asiatics, which would not be a calamity, but a blessing for the furtherance of the good cause of true civilization, in which the Japanese doubtless are now taking the lead. A mutual fertilization between our own culture ideas and the highest ideals of the East, and an amalgamation of the substance of the leading principles of the two culture spheres, might finally result in a superior form of cultivation, in a higher concept of the standard of living, in a more intimate, more artistic growth in the conduct of life, greater, perhaps, than we should now ever venture to realize. B. L.

Baron Suyematsu, a Fantasy of Far Japan; or, Summer Dream Dialogues. London: Archibald, Constable & Co., 1905. 337 pp. 8vo.

Written in the form of dialogues, in a graceful, conversational style, this book is very well suited to while away an idle hour or two in pleasant company with as much profit as enjoyment. In the atmosphere of a Parisian salon, with the verve and esprit of a Frenchman, the baron talks freely and fluently, with the attitude of a man of the world, on the notions and ideals of his country; naturally, these causeries are not very deep, but they are always entertaining and instructive; to all questions put to him by his interlocutors he has something interesting to say and worth while listening to, especially in the comparisons which he draws between Japanese ideas and our own. He thus defines, for example, the difference between the notions of our mediæval and of Japanese chivalry of the Samurai (p. 42): "With your chivalry the custom of rendering respect to the fair sex had been carried to such a high pitch that it was nothing less than adoration or worship. I do not say the motive was originally bad, because it came no doubt from the idea of helping the weaker. But, remember, it often happened that too much prominence was given to keeping faithfulness to women, even where one had some higher duty which ought to have claimed the whole loyalty of his heart. The subject is rather too delicate for me to describe minutely, but you

can see what I mean. In the days of your chivalry faithfulness in love affairs was looked upon in general as gallantry, no matter whether the affair was honourable or otherwise; but with the Japanese Bushido it was different. It was not because a Bushi was heartless toward the weaker sex, but effeminacy was a thing which he despised most. In the days gone by in Japan, if a Bushi had been found paying too much attention to a lady, and making himself a slave to her, to the neglect of his duty, he would have been hooted out of society. With European chivalry, therefore, the tendency of desire was to be noticed by others for his actions performed in homage to a lady, whilst with our chivalry one would try to do his utmost to conceal his emotion, and even to look cold. In the West, therefore, the word 'gallantry,' which was originally used more for 'dashing and noble bravery,' came in common parlance to have quite a different meaning, as you know. Nothing of the sort has ever taken place with us." And, further: "There was also another great difference. In the West chivalry had grown and decayed, traversing always pretty much the same line; I mean it had undergone no great transformation. But in Japan the case was somewhat different. There it became united with the art of intellectual learning, and has made Bushido, that is, the ways of Bushi, more systematic and ethical . . . Broadly speaking, I can say that in the West friendship or affection moved more towards intimacy, whilst in the East it moved more towards respect." Valuable from a scientific point of view is his discussion, then, of the history of the term *bushido* (p. 103 *et seq.*), which, in his opinion, is by no means modern, as usually accepted by foreign scholars, but occurs as early as in the middle of the Twelfth Century in an historical record, the Hogen Monogatari. In the fourteenth century an ethical doctrine for Bushi was expounded by Shiwa Yoshimasa, a Japanese general (1349-1410). Since 1608, when Bushido made great systematic progress on its literary and intellectual side, many treatises on the subject have been written by eminent scholars.

Interesting are also his judgments on Lafcadio Hearn (pp. 74-76, p. 86), of whom he remarks, not quite unjustly, that he tried to reason out some points of Japanese life which are not altogether to be explained by ordinary reasoning, as entirely resting on the spirit of feeling and sentiment. He finds, also, that Hearn lays too much stress on the notions of ancestral worship, the extent and bearing of which the reviewer thinks is usually overrated.

To the charge of untruthfulness frequently thrust upon the Japanese, he replies, much to the point, as follows (p. 116): "This kind of charge is the commonest method which the Occidentals employ when they talk about the character of other races, which they generally regard as inferior to themselves. But mere common-sense will tell them that that there can be no human community, even amongst undeveloped tribes, where the word *lie* is not a word of reproach, if only the smallest element of a moral notion exist; and there can hardly be any human community where there is no such moral notion at all." As regards the general moral conditions, he is inclined to think that, taken as a whole, the social structure of Japan is, in reality, far cleaner than that of most countries (p. 117), but that she was even better in that respect in the days gone by (p. 118); on the whole, the morality of the individual was higher in the old days, because those days were more simple, and the community more sober; the more primitive a land is, the better it is morally. People were happy in former days, because they did not know what freedom meant; still less the enjoyment of the luxuries to which they are now accustomed. To them ignorance was literally bliss. But the idea of happiness, nowadays, differs in kind and character; and it is difficult to say if modern Japan is as happy as the ancient Japan (p. 123).

The Baron does not believe in the desirability of intermarriages between foreigners (p. 159). There have been, of course, he argues, many intermarriages between the Japanese and the Occidental races, and the results of some of them have apparently been very good. But there have also been many failures; and he does not think, in general, that happiness can be secured by intermarriages of this kind so much as by those between people who have greater resemblance to each other in customs and manners and everything else. Even if the couple are happy, it often happens that it is not so between them and their relations.

There are several useful appendixes treating of the political organization of the empire, education, Anglo-French diplomacy in Japan forty years ago; sketches of some chief figures in Japan of to-day; a speech by Marquis Ito made in Washington 34 years ago; commercial morality of the Japanese; Japan and foreign capital; the languages of China and Japan, once more on Japan and France, Japan and Europe, the Indo-China question, the Australian question, the Anglo-Japanese alliance and America. It will be readily observed that this is the book of a many-sided, thoughtful writer, who is not wanting in topics, in questions, and answers. B. L.

Lantern Illustrations for the Teaching of Meteorology. Edited by Henry J. Cox and J. Paul Goode. Bulletin of the Geographic Society of Chicago, No. 3. 8vo. 1906. Pp. 130.

In 1905 the Geographic Society of Chicago undertook the task of collecting a set of lantern-slides for use in meteorological teaching, and appointed a committee to take charge of the work. On this committee, in addition to Professor J. Paul Goode, then president of the Geographic Society, were Professor Henry J. Cox, in charge of the Chicago station of the United States Weather Bureau; the chief observer of the same station, and three teachers. The committee has completed its work, and has selected a set of 270 lantern-slides, which it is selling at cost price. In connection with the slides there has been published a *Bulletin* giving an adequate description of each slide, together with a list of books and other materials for use in teaching, and two general papers, an introduction by Professor Cox, and a paper on the use of the lantern in teaching, by Professor Goode. The slides, which cover all the subjects usually included in general meteorological instruction, consist of maps, diagrams, photographs, etc., and were selected from the large number of available illustrations in the *Atlas of Meteorology*, in recent text-books, in meteorological journals, and the like. They also include a considerable number of photographs, as well as of weather maps and weather records, which were prepared by the committee. These slides will prove of great and lasting value to all teachers of meteorology. The Geographic Society of Chicago, and especially Professors Cox and Goode, deserve and will surely receive the hearty thanks which are due them for their painstaking and wholly unremunerative labours. And meteorological teaching in the United States will be given a further, a most effective, and a much-needed stimulus. We regard this publication, with the slides, as one of the more important American contributions to meteorological education in recent years. R. DEC. W.

Étude sur la Situation de l'État indépendant du Congo. Félicien Cattier. Seconde Edition. Bruxelles et Paris. 1906. (3.50 fr.)

This mainly controversial and polemic book bears to a certain extent on geographic topics, through the statistics it presents of some branches of the production and income yielded by the Congo Free State. But its main object is political, in that it takes part in the Congo controversy begun by England in 1893 and carried on